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cries, and the needy who has no helper. He pities the weak, and saves the souls of the needy. No nationality limits, no geographical lines circumscribe him. No class of men are beyond the reach of his sceptre. He finds out the universal need; and the king of this regal psalm appears in the gospel offering to meet this world-wide need. No other king but the Christ makes this offer. No answer to this inspired prayer is found except in the gospel. But as an answered prayer the gospel is a history and a reality to redeemed souls.

The divine king, the Christ, unites in himself justice and mercy, and with these he measures the need of human souls. The measure is the measure of the cross, on it is this symbol—God is just and the justifier of him who believes. Thus he delivers the poor when he cries and the afflicted who has no helper.

The Christ of the Gospel story is the just and righteous sovereign, and he is the gracious and compassionate redeemer.

The type retires before the antitype. Solomon took the kingdom of David at the height of its glory, it degenerated, and at length it broke into fragments and was destroyed. The Christ took his kingdom as a revolted province suffering under sin's misrule. The Christ is no Buddha, no maudlin prince to retire before the disheartening scene. He is the contrast and not the correlative of human kings. Before the king of whom the psalmist sings and of whom the gospel tells the story all kings shall bow down. The realized vision of the poet is the grateful experience of the willing subjects of the Christ. To them the psalm is no minstrel's song sung to beggars needing bread and not a song. The psalm fulfilled in the gospel is the word of eternal life to all believing souls. They give glad assent to his rule; they pay ready tribute to the Christ in offerings, services and devotions. They see in all renovations and progress homage to their king. They see the perpetuity of peoples for the Christ's sake. Men spring up, generation after generation, to propagate and perpetuate the name of the Christ. Here they find the answer to the mystery of being, life, humanity. The Christ is the answer. The kingdom is for the king.

This then, the refrain of the poem, the refrain of the prayer, is the refrain and chorus of the gospel:—

Blessed be his glorious name forever,
And let the whole earth be filled with his glory.

Amen and amen.

HENRY C. GRAVES.

The New Critical School.—There is a guild of students of the Bible who have been called the New Critical School. We modestly take exception to the designation, and would state our objections briefly under a threefold indictment.

1. The school of destructive critics is not a *new* school. The ideas put forward were ventilated, and several times, we may say, revamped, in Germany long ago. Very little, if anything, new has been uttered. Graf gave the pith of it—all perhaps before he died, and indeed a more careful examination of the immediate post-Apostolic period may prove to us that even the German critics were long ago anticipated.

2. The critical brotherhood is not in reality a *school*. A school must have some fixed principles for guidance, something like oneness of aim, the semblance at least of harmony of belief. Nothing of this appears among the reconstructionists. Instead we have interminable and conspicuous divergence and contradiction. Is

there anything more changeful than the findings of the so-called critical school? To know the movement you must study each adherent's view, and then you dare not let him be lost to sight long.

It is not, in a strict sense, *critical*. It fails to apply all the ordinary rules of Biblical research. It employs some methods which are in their use uncritical. It is rather speculative. Its proneness to preoccupation and preconception is too often manifest. In fact it sometimes admits that as yet it is led mainly by hypothesis and conjecture. There is a prominence given to a certain class of testimony and a neglect allowed toward certain other lines of investigation into fact and authority which cannot be overlooked. As the fruits of the movement we have as yet little else than theories. What is yet to come we cannot say.

So then the name new critical school we cannot but think a case of misnomer. The same would be the new critical school, perhaps, if it were new; or if it were actually a school; or, in truth critical. But it is not new; it is not a school; it is not distinctively critical. And our tongue stumbles when we attempt to call it the new critical school. But these men are friends of ours, not enemies. They themselves would probably decline to be called by a presumptuous title. They would prefer to be known as seekers after the truth. As such we gladly acknowledge the larger part of them; and we might count ourselves happy if more of us could wield the pen as gracefully as they. Whatever the design and with whatever strength of intellect the test is applied, we may believe that in the end God's word will be more largely honored, and his truths more clearly brought to light.

J. W. WEDDELL.

Difficulties in the New Critical Views.—Accepting the rationalistic hypothesis of the New Criticism, Israel was either a religious development, an evolution; or it was a religious decadence, a failure.

If it was a development, up from low beginnings; then Moses is one difficulty. We cannot account for him.

If it was a national declension and failure; then what shall we do with Christ and his words?

Again. If the law was not of Moses, then it was one of three things: it was a later revelation sent of God to Israel, or it was a forgery of the priests invented and passed upon the tribes, or it was a new religious code framed and adopted by the people.

But the first we dare not believe it to have been, for that we cannot find in Holy Writ, in soul or in substance, the intimations of a God who would contradict himself in such a manner as the supposition would necessitate.

The second proposition we cannot accept for the simple reason that we do not find in Israel the priest who intellectually, if morally, is capable of such a fabrication.

Nor are we able to adopt the third proposition, because we do not discern in the records of Israel a people stupid enough to impose upon themselves so grievous and gratuitous a burden.

And yet again, suppose there was no pre-exilic ritual, or at least nothing more than a Deuteronomic code, if so much as that. What now shall we do with the priests of Israel or even with the Levites? There is undoubtedly some clerical succession or other. But why a priest without a priestly office, or how a Levite without a Leviticus?